1783

[*Chriſt has other Sheep, whom he muſt bring.*]

A

SERMON

UPON JOHN X. 16.

In the NEW-CHURCH; *Croſs-Cauſeway*, EDINBURGH:

IMMEDIATELY BEFORE THE

ORDINATION

OF

MR THOMAS BEVERIDGE

TO THE

OFFICE OF THE HOLY MINISTRY,

UPON A MISSION TO

NORTH AMERICA.

By ADAM GIB, Miniſter of the Goſpel at Edinburgh.

K

PROV. xix. 21.——*The counſel of the* LORD, *that ſhall ſtand.*

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THE Author of what is now offered to the Public—is well known to have no fondneſs for publiſhing his Pulpit-diſcourſes; having withſtood many ſolicitations to that purpoſe. But as the following Sermon contains ſome matters of Doctrine, both very important and unfaſhionable, which come not ordinarily in his way to be ſo particularly conſidered; he hopes that a publication of it (allowing judgment to compenſate ſome defects of memory in extending ſhort notes) may be ſerviceable to the cauſe of Truth,—and to the ſpiritual intereſts of ſome whom CHRIST has *brought*, or yet MUST BRING.

WHEN the Aſſociate Synod was met at *Edinburgh*, on the 4th day of *September* 1783; they had before them an ADDRESS from the Aſſociate Preſbytery of PENSYLVANIA :—Bearing, that the ſaid Preſbytery was now reduced to two miniſters with their elders; through the majority of their brethren having renounced ſubordination to this Synod,—forming themſelves into a new ſtate of church-communion, with ſome other miniſters of different denominations: And that numbers of people from ſeveral places, particularly from the congregations which belonged to ſome of the brethren who had deſerted them and the Teſtimony among their hands,—were applying to them for ſermon, and other church-privileges: And requeſting that a miniſter might be ſent over, with all convenient expedition, for taking part with them in the Lord's work.

After ſome deliberation upon this ſubject, the Synod appointed that the Aſſociate Preſbytery of *Edinburgh* ſhould take Mr *Thomas Beveridge*, Probationer, under trials for ordination; and that, upon his trials and ordination being expeded, as ſpeedily as might be,—he ſhould ſet off for *Penſylvania* with the firſt opportunity, in compliance with the ſaid requeſt.

He was accordingly taken under trials by the ſaid Preſbytery on the 5th, and ordained by them on the 24th of that month; immediately after preaching the following Sermon.

A

SERMON

AT THE

ORDINATION

OF

Mr THOMAS BEVERIDGE.

JOHN, x. 16. *And other ſheep I have, which are not of this fold: Them alſo I muſt bring.*

IT was obſerved concerning Jeſus Chriſt, amidſt all the meanneſs of his appearance in an humbled eſtate,—that *Never man ſpake like this man* *: which might regard, not only his manner of ſpeaking, but likewiſe the matter of his ſpeech. And it may be more particularly obſerved, that never any other man, never any mere man,—never any but this God-man, did or could ſpeak concerning himſelf as in our text.

In the foregoing part of this chapter, our Lord had repreſented himſelf under the character of a *Shepherd*, the *good Shepherd:* he being that *one Shepherd* who had been promiſed ſome ages before, as the Antitype of the earthly *David*,—who had

* John vii. 46.

had been, both literally and metaphorically, a ſhepherd *: *I will ſet up one Shepherd over them, and he ſhall feed them; even my ſervant David, he ſhall feed them, and he ſhall be their Shepherd* †.

At the ſame time, he had repreſented his true diſciples under the character of *Sheep;* who *hear,* who *know his voice,* and *follow him.* And this ſeems to have properly reſpected thoſe true diſciples whom he had then gathered; together with ſuch as ſhould be further gathered unto him, from among the Jews.

But, in our text, he made a more extenſive declaration upon that ſubject; concerning *other ſheep,* without the fold of the Jewiſh church, who were to be gathered unto him from among the Gentiles; and brought into the ſame fold, the ſame church-ſtate, with thoſe of Jewiſh extract.

We are not now to conſider the propriety and import of the metaphor, in his people being called *his ſheep.* What we propoſe is, without reſpect to the peculiar ſenſe of this metaphor,—to ſpeak of the *Sheep* whom Chriſt muſt bring, and of his *Bringing* theſe ſheep; concluding with ſome improvement of the ſubject.

I. We may ſpeak of the *Sheep* whom Chriſt muſt bring.

His ſheep are, properly, theſe of mankind who are actually brought to hear his voice and follow him,—in a ſtate of regeneration. But it is evident, that our Lord here meant all thoſe whom he

* Pſal. lxxviii. 70, 71. † Ezek. xxxiv. 23.

he knew ſhould afterwards become his ſheep,—in that general and proper ſenſe of the character. They were ſo his ſheep already, in his foreknowledge of them: And he now ſpake of them under that denomination, as what they would certainly be made to anſwer in due time; being decretally, though not yet actually, his ſheep.

By the *other Sheep* here meant, we are therefore to underſtand all thoſe among the Gentiles who were elected to everlaſting life; and whom Chriſt then *had*, as *given* to him in the Covenant of Grace,—for being brought by him to the full enjoyment of that promiſed life. What we have therefore to ſay farther upon this head, ſhall be in ſeveral remarks—about the Election of ſome perſons to eternal life by Jeſus Chriſt: That this Election was *from eternity*, that it was unto all *the means* which lead to the end, that it was *moſt particular*, that it was *abſolutely free*; that it gives no particular *encouragement* to the *elect* for obeying the goſpel, that it gives no *diſcouragement* to any with reſpect to an obeying of the goſpel,—but that, nevertheleſs, the doctrine of it is *neceſſary to be preached.*

1*ſt*, This Election was *from eternity*: as is evident, in the following texts: Eph. i. 4. *According as he hath choſen us in him, before the foundation of the world; that we ſhould be holy, and without blame before him in love.* 2 Tim. i. 9. *Who hath ſaved us, and called us with an holy calling; not according to our works, but according to his own*

purpoſe

purpoſe and grace, which was given us in Chriſt Jeſus before the world began. Tit. i. 2. *In hope of eternal life, which God, that cannot lie, promiſed before the world began.*

We are here expreſsly taught,—with regard to the choice or election made of ſome, God's purpoſe of grace concerning them, and the promiſe of eternal life to them in Chriſt; that all this was *before the world began.* Now, the beginning of the world is ſet forth in ſcripture—as abſolutely *the beginning* *. Before this, there was *no beginning;* nothing but awful, inconceivable eternity: what was therefore before the world began, was in eternity; from all eternity.

The high and lofty ONE—*inhabiteth eternity* †. He fills it, he poſſeſſes it all at once; while we do not inhabit, or poſſeſs all our time at once,—but in a ſucceſſion of moments. The eternity which we conceive of before this world, and that which we conceive of after it,—is, to him, all one eternity; a perpetual NOW. All things which come to paſs in the world's times, were preſent to him at once in his one eternity. All theſe things he then foreſaw, foreknew; which he could only do, in his own fore-ordaining of them: unleſs we ſhould blaſphemouſly imagine ſome other firſt cauſe of future events, that is, ſome other God; in whoſe known determination only, the only true God could foreſee or foreknow them. To ſuppoſe a *foreſeeing* God, yet not a *decreeing*

* Gen. i. 1. John i. 1. † Iſa. lvii. 15.

decreeing God,—is not only atheiſtical, but likewiſe a groſs abſurdity. Nor could his infinite wiſdom, his omniſcience and unchangeableneſs, ever admit,—that he ſhould be ſhut up, by any unforeſeen circumſtances, to take any new meaſures; for *all things* were, from eternity, *naked and opened* unto him *. Thus, though the accompliſhments of his counſels bear date in the world's times; theſe counſels themſelves muſt all bear date in his eternity. The infinite ONE is incapable of new apprehenſions or inclinations. All the conceptions of the divine mind, all the determinations of the divine will, particularly in his election of ſome to eternal life,—muſt therefore have been from eternity, as ancient as the divine Being: His will being therein verſant about objects, before they had any exiſtence but in his abſolute decree.

2*dly*, This Election was unto all *the means* which lead to the end: As is evident from 2 *Tim.* i. 9. 2 *Theſſ.* ii. 13. 1 *Pet.* i. 2. The bleſſed objects of it were elected to a being *called:* not only to a being outwardly called, by the word of the Goſpel; but alſo to a being inwardly called, by the work of the Holy Spirit. They were *choſen to ſalvation; through ſanctification of the Spirit, and belief of the truth.* They were *elect, according to the foreknowledge of God the Father; through ſanctification of the Spirit unto obedience,* originated in a *ſprinkling of the blood of Jeſus Chriſt.*

According

* Heb. iv. 13.

According to other Scriptures which might be quoted, the purpoſe of their election was to take effect through an eſtabliſhed courſe of means; as to the Lord's method of dealing with them in time: The light of divine revelation ariſing upon them, in an external diſpenſation of grace by the Goſpel; the knowledge of ſin by the law; the enlightening of their minds in the knowledge of Chriſt; *the waſhing of regeneration, and renewing of the Holy Ghoſt; the faith of God's elect;* juſtification, adoption and ſanctification;—with manifold divine workings in and about them, through a ſtate of grace; till all be brought to the purpoſed iſſue, in the ſtate of eternal glory.

And though, in the world of nature,—the God who works by means can work without them, or againſt them; yet there was an abſolute neceſſity of means, for bringing the elect to eternal life. They could not have been taken all at once into that heavenly ſtate, out of their natural corruption; it was neceſſary that they ſhould, by degrees, be *made meet to be partakers of the inheritance of the ſaints in light.*

But the principal neceſſity, in this caſe, reſpected their redemption from the curſe of the law; in order to a redemption from the corruption of their natures. For this end, the Lord Jeſus Chriſt, the ſecond Perſon of the glorious Trinity, the ſame one God eſſentially with the Father and Holy Spirit, but to become incarnate,—was the Father's *Elect* from all eternity, *ſet up from everlaſting* *; that

* Iſa. xlii. 1. Prov. viii. 23.

that he ſhould come, in the fulneſs of time, —*to make reconciliation for iniquity, and bring in everlaſting righteouſneſs* *. Upon this ground only, the elect were to obtain a free and full juſtification; the forgiveneſs of all their ſins; and a ſtanding as righteous before God, in that righteouſneſs of their Covenant-head imputed to them.

And God could not ſave the elect but in this manner; that is, in a God-like manner: Thus ſaving them, through a wonderful device of his manifold wiſdom,—in the only way which could maintain the rights and glory of his infinite holineſs, righteouſneſs, and faithfulneſs in the eſſential curſe of the law. And ſo, the blaſphemed doctrine of God's ſaving through a ſatisfaction for ſin, of his own providing,—is only a doctrine of his ſaving, without ceaſing to be God.

All theſe means were eſtabliſhed in the purpoſe of Election, for effectuating the great end of it; through theſe only, that end was to be obtained. And a pretended regard to the end, in neglecting the means toward it,—is not only a matter of great wickedneſs, but likeways of groſs abſurdity: As if one, from God's determination about the period of human life, ſhould neglect to uſe the means of his bodily ſubſiſtence; or to guard againſt thoſe things by which his life may be endangered.

3*dly*, This Election was moſt particular: as is evident from *Matth.* xxiv. 24. 31. 2 *Tim.* ii. 19. *Rev.* xiii. 8. xx. 12. 15. God did not elect a ſort

* Dan. ix. 24.

ſort of perſons,—or ſome whom he foreſaw would behave better than others, and on that account; including the individuals who ſhould turn out to be of that ſort. But he directly choſe a number of perſons, as one by one. The character of the *very* elect who are ſecured againſt a poſſibility of being finally deceived, and of *his elect* who ſhall be gathered from the four winds,—can refer only and immediately to a number of particular perſons, whom he foreknew under that character before their exiſtence in future generations. He knoweth them ſeverally and moſt particularly as *his*; his in the choice which he had made of them: And their *names are written*, the perſonal and diſtinguiſhing characters of each, *in the Book of Life of the Lamb.*

And this number of the elect is moſt certain and definite; ſo that it cannot, from any change in the divine mind or any temporal occurrence,—be ever increaſed or diminiſhed by ſo much as one. They indeed make *a great multitude which no man can number* *; not being ſo ſtated as to fall within the compaſs of human arithmetic, more than the ſtars of heaven: But *He who telleth the number of the ſtars*, and *calleth them all by their names* †,—He perfectly knoweth who and how many his elect are; not as in round numbers, of millions and thouſands and hundreds,—but down to all the units of individual perſons. Each of theſe, and theſe only, was given to Chriſt in the Covenant

* Rev. vii. 9. † Pſal. cxlvii. 4.

Covenant of Grace: Each of theſe, and theſe only, Chriſt had in his eye on the croſs.

4*thly*, This Election was *abſolutely free:* As is evident from *Rom.* ix. 11. 15. xi. 5. *Tit.* iii. 5. *The purpoſe of God according to election* anticipated the birth and works of all its objects. It is *the election of grace:* And as in the time of *Elias*, and in the time of *Paul;* ſo likewiſe in our time, *at this preſent time alſo there is a remnant according to the election of grace.* It is wholly *according to his mercy*, who ſaith,—*I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.*

God's electing of certain perſons to eternal life—was not from any thing foreſeen in them, making them preferable to others: And it could not be ſo, becauſe there was no ſuch thing to be foreſeen; no good in them, previous to his producing of it in conſequence of their election. Fallen mankind were in his eye as all of one ſort, in the ſame ſtate of corruption and curſedneſs. The objects of his electing love were viewed by him as in this common ſtate; *all gone aſide*, all *together become filthy*,—*children of wrath, even as others* *. He might have juſtly left all to periſh, in this wicked and woful condition: But he purpoſed, in his ſovereign grace and mercy, to ſave ſome of them.

And there was no reaſon for this, but in God himſelf; in the *good pleaſure, the counſel of his own will*,—

* Pſal. xiv. 3. Eph. ii. 3.

will,—that *ſo it ſeemed good in his ſight* *. It was all from *the exceeding riches of his grace, to the praiſe of the glory of his grace*; which was afterwards to *reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord* †. ‡

5thly,

* Eph. i. 5. 11. Matth. xi. 26.

† Eph. i. 6. ii. 7. Rom. v. 21.

‡ When the famous Synod of *Dort* condemned the Arminian hereſy,—which blaſphemouſly ſubjects the abſolute will and free grace of God, to the arbitrary will and worthineſs of men; ſome Divines (as is obſerved by Dr *Arrowſmith*, in his *Chain of Principles*) gave in their votes with the following beautiful lines, *viz.*

Gratia ſola Dei *certos elegit ab ævo*;
Dat Chriſtum certis gratia ſola Dei;
Gratia ſola Dei *fidei dat munera certis*;
Stare facit certos gratia ſola Dei:
Gratia ſola Dei *cùm nobis omnia donet*,
Omnia noſtra regat gloria ſola Dei.

[Of which the following Tranſlation is offered.]

FREE GRACE, ere time began, elected ſome;
FREE GRACE, in time, made Chriſt for them to come;
FREE GRACE, in them, a ſaving faith implants;
FREE GRACE upholds them, through all woes and wants:
Since thus the whole doth GOD'S FREE GRACE proclaim,
Condemning creature-worth in every claim;
Then let GOD'S GLORY be our conſtant aim.

The following Poem, ſaid to have been compoſed from his own experience, by an *Engliſh* Member of the preſent Britiſh Houſe of Commons, (Ah! how rare a bird in that climate!),—well deſerves a place here.

My guilty ſoul, how long beſet
with terrors all around;
While law and juſtice claim'd their debt,
And I no payment found.

In

5thly, This Election gives no particular *encouragement*

C

In works and duties long I try'd
Some inward peace to find;
The more I ſtrove, the more I cry'd,
Ah! much is left behind.

My weary'd ſoul the taſk renew'd,
And fain the prize would win;
But when my righteous deeds I view'd,
I found each deed was ſin.
Now Sinai's thunders louder roll!
And ſenſe declar'd me loſt;
Diſtracting anguiſh ſeiz'd my ſoul,
And hope gave up the ghoſt.

At length I heard the Goſpel-ſound;
A joyful ſound to me!
JEHOVAH juſt may ſtill be found,
And ſet th' ungodly free.
That precious blood which faith applies,
In ſpite of hell and ſin,
My guilty conſcience pacifies,
And ſpreads ſweet peace within.

My ſpotleſs SAVIOUR liv'd for me!
On him my ſins were laid;
In's riſing from the tomb, I ſee
Each mite was fully paid.
Exalted now at GOD's right hand!
For me he intercedes;
The purchas'd Spirit doth demand,
To anſwer all my needs.

Say, deareſt SHEPHERD! tell me, why
To me ſuch mighty love?
That ſuch a poor loſt ſheep as I
Such wond'rous grace ſhould prove!
Reaſons I ſeek, but ſeek in vain;
For none I e'er ſhall know:
The deep, the ſearchleſs deep is plain;
THAT GOD WOULD HAVE IT SO.

ment to the elect for obeying the goſpel. It belongs not to their warrant for coming to Chriſt, or to the ground of their faith in coming to him; becauſe it remains an impenetrable ſecret, till manifeſted in their *effectual calling*. Though it be, in itſelf, abſolutely ſure; yet then only it is *made ſure* to them, 2 *Pet.* i. 10. Till then, it continues among *the ſecret things* which *belong unto the Lord our God*,—which they cannot poſſibly know; and upon which, therefore, their duty or warrant noway depends, *Deut.* xxix. 29. Only *thoſe things which are revealed belong unto them;* and the election of no particular perſon is revealed before his converſion. The offers and calls of grace—have no reſpect to them *as elect*, but only as periſhing ſinners of mankind; reſpecting them perfectly on a level with all other hearers of the goſpel.

6*thly*, This Election gives no *diſcouragement* to any, with reſpect to an obeying of the Goſpel. No hearers of it can know beforehand, that they are *not elect;* and as little can they know, but that they may prove to be *elect:* yet all this is of no conſideration,—with regard to the obligation which they are under, and the welcome which they have, to obey the calls and embrace the offers of the Goſpel. A *looking* to Chriſt for ſalvation, or a *coming* to him for reſt to the ſoul,—is ſet forth by the Goſpel, as equally competent unto and incumbent upon all the hearers of it; while the encouragement from Chriſt is the ſame to them all,—*him that cometh to me, I will in no wiſe caſt out.* Iſa. xlv. 22. Matth. xi. 28, 29. John vi. 37.

The

The goſpel-ſalvation is, in its nature, equally ſufficient for and ſuitable unto the caſe and need of ſinners, of all ſinners, as ſuch. And God's ſecret purpoſe about events—cannot interfere with one's uſing the proper means for the life of his ſoul, more than with his uſing them for the life of his body; while the proper means, in both caſes, are equally laid to his hand. None, who enjoy the means of ſalvation, are to look for it otherwiſe than in the uſe of them; and none of theſe can periſh, but through an abuſe of the ſame.

7*thly*, Nevertheleſs, the doctrine of this Election is *neceſſary to be preached.* Some may ſay, that while the elect cannot make any *good uſe* of this doctrine, or be benefited by it,—as affording them no diſtinguiſhed ground for their faith, in receiving Chriſt, and reſting upon him for ſalvation; yet many may make a *bad uſe* of it, to their great hurt,—either in the way of negligence or deſpair: and that therefore, to guard againſt ſuch abuſe of it, we ſhould let this doctrine lie dormant, or be ſilent about it in the diſpenſation of the Goſpel. But, according to ſuch a way of reaſoning,—the whole preaching of the Goſpel, in the doctrine of *Chriſt crucified*, ſhould be laid aſide; becauſe it is, *to them that periſh, fooliſhneſs:* And Chriſt himſelf, in the doctrine of his croſs, is to many *for a ſtone of ſtumbling and for a rock of offence;* upon which they *ſtumble and fall, and are broken* *. The doctrine of Election, therefore, is not, more than the whole

* 1 Cor. i. 18. 23. Iſa. viii. 14.

whole peculiar ſyſtem of the Goſpel, to be laid aſide; becauſe of the bad uſe which ſome, in the righteous judgment of God, may be left to make of it. And none will ever be left to perſevere, from the corruption of their own hearts, or the temptations of Satan, in an abuſe of that ſcripture-doctrine; but thoſe who *wreſt alſo the other ſcriptures, to their own deſtruction.*

This doctrine belongs to the *revealed* will of God, and therefore is not to be concealed. It belongs to his *counſel*, the *whole* of which is to be *declared*; as it was by the Apoſtle *Paul*, without any heſitation *. It belongs to the Goſpel, as a manifeſtation of the free and ſovereign grace of God; being a fundamental article of the doctrine of Grace.—The preaching of it is therefore neceſſary: It is ſo, with reſpect to the *Three-One-God*; with reſpect to *Chriſt*, with reſpect to the *Goſpel*, with reſpect to *ſinners*, and with reſpect to *ſaints*.

1. The preaching of Election is neceſſary, with reſpect to the *Three-One-God*. For it neceſſarily belongs to the doctrine of his abſolute independency, as to all creatures and creature-wills; that is, to the doctrine of his being truly God; according to Rom. xi. 31,—36. We cannot properly maintain his infinite ſupremacy, as the Moſt High God; without avouching the truth of his decrees, in his having abſolutely fore-ordained all things which come to paſs,—and, particularly, the ſalvation of all thoſe who are eventually ſaved.

As

* Acts xx. 27. Rom. ix.

As all creatures are abſolutely dependent on him in their being, they muſt be ſo likewiſe in all the circumſtances of it,—and in all their operations. To lay aſide the doctrine of Election is, therefore, upon the matter, to lay aſide the whole doctrine of God's decrees,—and of his abſolute ſuperintendence in the ordering of all his creatures and all their actions.

Nor is this doctrine any way inconſiſtent with the freedom of human actions. The manner of God's exerciſing an abſolute dominion over the wills of men, as every way conſiſtent with their doing their pleaſure,—is indeed above our comprehenſion: but the fact of it is certain. As it is certain, on the one hand, that the infinite Being is no leſs independent in his diſpoſing of all creatures and all their actions, than if there were no human will below him; ſo it is equally certain, on the other hand, that men are no leſs free in their actions, than if there were no divine will above them. For all the freedom which can poſſibly belong to rational creatures, is that of acting according to their inclinations: And when they act wickedly, from corrupt inclinations; they are thereby, upon the matter, juſtifying God,—in taking all the blame of their wickedneſs to themſelves.

Upon the whole of this article, it is evident,—that theſe *Arminians* who, in denying the doctrine of abſolute and particular Election, do aſcribe a control to the will of men over the will of God, ought

ought to be conſidered as a generation of Atheiſts; in refuſing to the infinite ONE, that independent ſupremacy which is eſſential to his God-head.

2. The preaching of Election is neceſſary, with reſpect to *Chriſt:* For it eſſentially belongs to the doctrine of the neceſſity and propriety of his death; as is evident from *John* x. 14, 15. xvii. 20. *Iſa.* l. 7. According to the doctrine of Election, he *knew his ſheep* for whom he *laid down his life:* And he *knew that he ſhould not be aſhamed*, by any diſappointment of his gracious purpoſe concerning them.

But if theſe ſheep had not been all ſet apart, in their number and perſonalities, as given to him in the decree of Election; or if it had been left to a mere dependence on the arbitrary wills of men, whether or not they would receive and reſt upon him for ſalvation: he muſt then have died at an utter uncertainty, about the objects and effects of his death. Thus alſo, when he made interceſſion in the hearing of his diſciples, *for them alſo who ſhould believe on him through their word;* he muſt have made it at an utter uncertainty about the objects of it, interceding for he knew not whom: Though his words plainly meant, that he knew there ſhould be ſuch future believers; and, conſequently, knew who they ſhould be.

Yea, conſidering the univerſal corruption of human nature, and the enmity of the carnal mind againſt God; if the objects and effects of our Lord's death had been left to a determination thereof

thereof by the arbitrary wills of men,—his death, and conſequently his interceſſion, muſt have been altogether and abſolutely in vain: For none of them of themſelves could, as none of them of themſelves would, not ſo much as one of them,—have ever obeyed the goſpel. We cannot, therefore, maintain the ſcriptural doctrine of the death of Chriſt; any otherwiſe, than upon the ground of the doctrine of abſolute and particular Election.

3. The preaching of Election is neceſſary, with reſpect to the goſpel: For it is only this doctrine that can account for the very different effects of the Goſpel among the hearers of it; which is evident from *Acts* xxviii. 24. xiii. 48. xviii. 27. *John* x. 26. As it was in the time of the Apoſtles, ſo it is ſtill; that *ſome believe the things which are ſpoken, and ſome believe not: As many as were ordained to eternal life, believe;* while their believing is *through grace.*—And our Lord ſaid to the Jews; *Ye believe not, becauſe ye are not of my ſheep.* He evidently meant, their not being of his decretive ſheep; or among thoſe who had been given to him in the decree of Election, for being brought to a believing on him: And this he gave as the awful reaſon, not for which they refuſed or neglected to believe, as they knew nothing of it; but for which they were not effectually called to faith in him.

And it is impoſſible to account for all this difference among goſpel-hearers, otherwiſe than by the

the doctrine of Election. For, had the matter been left to the mere will of men, there would be no difference at all: All would equally prove rejectors of Chriſt, none at all would be receivers of his word. And the bleſſed reaſon why this is not the caſe, ought certainly to be ſet forth in Goſpel-doctrine: As, without it, Goſpel-ſucceſs is left in a ſtate of abſurdity.

4. The preaching of Election is neceſſary, with reſpect to *ſinners* under the Goſpel-diſpenſation; according to *Rom.* xi. 5. *Iſa.* lv. 11. lvi. 8. They cannot indeed know, at firſt inſtance, either their *Election* or *not-Election;* they are neither called nor warranted, in the matter of obeying the Goſpel, to proceed upon a ſuppoſition of the one or the other. But they could find no encouragement to ſpend a moment of their time in attending upon that diſpenſation, when conſidering themſelves as they naturally are,—in a ſtate of abſolute incapacity for and averſion from coming to Chriſt, abſolutely under the power of ſpiritual darkneſs and death; if their getting any ſaving benefit by the Goſpel, were left to depend entirely upon themſelves: they could not then but reckon their caſe abſolutely deſperate, and the Goſpel utterly vain as to them.

But when they conſider, that *there is ſtill a remnant according to the Election of Grace;* and that, according to the doctrine of this Election, the Lord's word cannot *return unto him void*,—but that there is ſtill to be a further *gathering of others*

to

to Chriſt: Here they find ſufficient encouragement for a diligent attendance upon the diſpenſation of the Goſpel. They find a ground of full aſſurance, that it cannot be loſt on all: And they are fully warranted, according to God's revealed conſtitution, to conclude that it cannot be loſt on them; otherways than through their rejecting of it, or refuſing to take up and cheriſh a ſerious concern about ſpiritual profiting by that diſpenſation.

5. The preaching of Election is neceſſary, with reſpect to *ſaints*. A perſon's Election cannot be immediately, or at firſt inſtance, a matter of his faith. But it becomes ſuch,—as he is brought to believe a ſaving intereſt in the death of Chriſt, the pardon of his ſin, and his acceptance in the Beloved: While this applying, or appropriating faith, proceeds upon the ground of the *common ſalvation;* upon that revelation of Chriſt, with gracious offers and calls, which is made in common to all the hearers of the Goſpel *.

A perſon's Election doth likeways become a matter of his knowledge; in ſpiritual reflection upon the experienced fruits and conſequences of it. All unto whom the Goſpel has come, *not in word only, but alſo in power;* and who have thus undergone a bleſſed experience, of the LORD's *drawing them with loving-kindneſs:* All ſuch may thereby know their *election of God*, or that God *hath loved them with an everlaſting love* †.

* Jude ver. 3. 1 Theſſ. v. 9, 10. Eph. i. 4—7.

† 1 Theſſ. i. 4, 5. Jer. xxxi. 3.

The Chriſtian may thus ſay concerning Chriſt, both in the language of a ſupernatural faith and of ſpiritual knowledge,—*who loved me, and gave himſelf for me* *. And to lay aſide this doctrine of Election, would be to ſtop up one of the great ſprings of that *everlaſting conſolation and good hope through grace*, which the Lord beſtows upon his people: Of that aſſurance which they have, concerning the *good work* begun in them, as a fruit of their Election; that it ſhall be maintained, carried on,—and, in due time, made a perfect work †.

Such is the great doctrine, of the free and ſovereign grace of God in Election; ſuch is the neceſſity, and importance of preaching it: A doctrine which has a moſt favourable aſpect upon all Chriſt's ſheep; and an unfavourable aſpect toward none within the Church, but ſuch as are ſet upon going on ſtill in their treſpaſſes,—particularly, upon modern *Methodiſt* blaſphemers of this bleſſed doctrine. But free grace can even pluck blaſphemers of it as brands out of the fire.

II. We may now ſpeak of Chriſt's *bringing* his other ſheep, his Elect. And we may obſerve, that he is the great *Bringer* of them; that he *muſt bring* them, that he *doth bring* them, that he brings them all the *purpoſed length*, that he brings them by *means*; that the principal mean by which he brings them, is, the public *preaching of the Goſpel*:

* Gal. ii. 20. † 2 Theſſ. ii. 16. Phil. i. 6.

ſpel: And that he brings them from *whereſoever* they are.

1*ſt*, Chriſt is the great *Bringer* of his other ſheep; according to *Ezek.* xxxiv. 12, 24. 1 *Pet.* iii. 18. *John* xvii. 2. He is the *one Shepherd;* whoſe work it is to *ſeek out his ſheep*, for bringing them *out of all places where they have been ſcattered.* As he laid the wonderful foundation upon which they were to be brought, and upon which only they could be brought, in the exerciſe of his prieſtly office; while he *once ſuffered for ſins, the juſt for the unjuſt:* This was done, *that he might bring them to God;* in the exerciſe of his prophetical and kingly offices. And the Father hath *given him power over all fleſh, that he ſhould give eternal life to as many* as had been *given him;* which is the great reſult of his bringing them to God.

Their being brought is not left to depend, in any meaſure, upon their own free will or natural powers; while theſe are ſo far from contributing any thing to this work, that they are ſet in a deſperate oppoſition to it. But the work depends wholly on him, as the Father's righteous Servant; *and the pleaſure of the Lord ſhall proſper in his hand* *.

He ſees meet to uſe an inſtrumentality of men like themſelves, for bringing them: yet this is not their work, it is wholly his work by them. And thus, he bears all the glory of their ſalvation;

* Iſa. liii. 10.

tion; both in the purchaſe and application of it: As accompliſhing the one by the price of his blood, and the other by the power of his grace.

2*dly*, Chriſt *muſt bring* his other ſheep. This he expreſsly declared in our text; *them alſo I* MUST *bring*. A bleſſed neceſſity lies upon him for doing ſo; from his undertaking and engagement, in the Covenant of Grace: From his being conſtituted the adminiſtrator of that Covenant; and from his being exalted, for the purpoſe of fulfilling that teſtamentary diſpoſition which he made on their behalf in his death.

He is *given for a light to the Gentiles;* upon this infallible deſign, *that he may be God's ſalvation unto the end of the earth* *. As the elect *muſt be ſaved*, and there is no ſalvation *in any other;* He, therefore, MUST ſave them †.

And this is a moſt acceptable neceſſity which lies upon him; his delights are ſtill with the ſons of men, for being ſo employed among them. His heart was ſet upon doing the Father's will, in all the work of his humbled eſtate; and it is as much ſet upon doing the ſame, in this work of his exalted eſtate. How infallible then is the bringing of his other ſheep, all of them in their times! Not one of them can be neglected, overlooked, or miſtaken, by the glorious Bringer; not one of them can be amiſſing, in the final aſſemblage of the Redeemed from among men.

3*dly*,

* Iſa. xlix. 6. † Acts iv. 12.

3*dly*, Chriſt *doth bring* his other ſheep. This great work is already carried far on; as he hath been continually employed in it, through all bypaſt ages of the Church. What a glorious company has he already brought; many of them through cruel mockings and ſcourgings, bonds and impriſonment, yea through many deep waters and devouring fires of bloody perſecution, —on his account. He is ſtill employed in this work: And will continue to be ſo; till he *deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God*,—for putting the finiſhing hand to his bringing work. Till then, his promiſe ſhall have an ongoing effect; *and they ſhall hear my voice.*

He gathers his ſheep *one by one* *. Though ſeverals may be gathered or brought in the ſame moment of time, it is by a ſeparate and diſtinct dealing with each; that one cannot ſee what he is doing with another. His work of purchaſe was open in the world; his work of application is ſecret in ſouls. This work he accompliſhes, by bringing them ſeverally under deep apprehenſions of their natural ſinfulneſs and miſery; under deep thoughtfulneſs and concern about their everlaſting ſalvation; under a deep ſenſe of utter inſufficiency for helping themſelves; under a ſupernatural manifeſtation of himſelf to their ſouls, eſpecially as the *Lord our Righteouſneſs*: And under ſecret *drawings* of them to himſelf, by which he

* Iſa. xxvii. 12.

he makes them *willing in the day of his power* *. Whatever circumſtantial diverſities there be, in his ways of bringing, yet all agree in the ſubſtantial method now expreſſed. And it is for carrying on this gracious work, that he ſtill *walketh in the midſt of the golden candleſticks.*

4thly, Chriſt brings his other ſheep all the *purpoſed length;* being employed and engaged to do ſo, *Heb.* ii. 10. As he brings them into a ſtate of grace, he is likewiſe the *Captain of their ſalvation*, for *bringing* them *unto glory.* He not only brings them into the way of life; but he keeps them in it, raiſes them up from falls, reſtores their ſouls,—and carries them forward to a full and final poſſeſſion of eternal life. They are *preſerved in Jeſus Chriſt, kept by the power of God, through faith, unto* that *ſalvation ready to be revealed in the laſt time* †.

He thus *brings* them,—*allures* them, *leads* them, and *governs* them, in all their courſe heavenward; according to the import of the original word. They are continually in his eye, they are ever in his hand; he never quits his hold of them, however far they may ſometimes quit theirs of him. Were they left to themſelves, when once a good work is begun in them, it would ſoon fail; they would ſoon fall back into their natural apoſtaſy. But as their converſion, ſo their perſeverance to the end, no way depends upon themſelves. In their glorious Bringer, they have both *righteouſneſs*

* John xii. 32. Pſal. cx. 3. † Jude ver. 1. 1 Pet. i. 5.

righteouſneſs and ſtrength; ſo that they ſhall *endure for ever*: he *gives unto them eternal life, and they ſhall never periſh* *.

5thly, Chriſt brings his other ſheep *by means*. He does it by the revelation which is made of him, and of ſalvation through him, in the holy Scriptures: For, *where there is no viſion, the people periſh* †. He deals with them by the Law, in conviction; and by the Goſpel, in converſion. All the ordinances which belong to the church-ſtate, are means which he uſes in this gracious work: And ſingular conjunctures of providential diſpenſations, are made ſubſervient to theſe means; yea, all things work together for the purpoſed end.

Outward means have no natural virtue or efficacy, by which they might ſerve to accompliſh the great work of *Bringing*. But he ſees meet to uſe them for this purpoſe; they bear the ſtamp of his inſtitution and authority: and he accompanies them with a ſupernatural efficacy of his grace; upon the objects whom he has to bring, and at the times which he hath ſet for that end. The means are common to all within the church, yet take no ſaving effect upon the generality: But perſons who get no ſpiritual profit by them, are only ſuch as neglect or even deſpiſe them; refuſing to *ſeek good, and not evil, that they may live* ‡. His bleſſing is to be looked for on the means; and will

* Iſa. xlv. 24. Pſal. lxxxix. 4. 16. 29. John x. 28.
† Prov. xxix. 18. ‡ Amos v. 14.

will not fail, to ſuch as are properly concerned for obtaining it.

6*thly*, The principal mean by which Chriſt brings his other ſheep, is the public *preaching of the Goſpel;* according to *Matth.* xxviii. 19, 20. *Mark* xvi. 15, 16. *Rom.* x. 13, 14, 15. A commiſſion was given to the Apoſtles, and through them to an ordinary ſtanding miniſtry *unto the end of the world*; that they ſhould *go into all the world, and preach the Goſpel to every creature.* He brings his ſheep, in making them to *call upon the name of the Lord*,—upon himſelf, as *Lord of all* *; they call on him, as made to *believe in him;* they believe in him, as the Lord *of whom they have heard:* and they ſo hear, by means of them *that preach the Goſpel of peace.*

It is an unſpeakable mercy, that Bibles are now ſo common,—and that people are ſo commonly taught to read them; far beyond what took place in former ages. But this can nowiſe ſuperſede the public preaching of the Goſpel. It is ſtill a divine ordinance, as much as ever; and has the original bleſſing ſtill entailed upon it. And as it belongs to the condition of the ſheep whom Chriſt brings, that they are found among a profeſſing body in a viſible church ſtate; it is only a public diſpenſation of the Goſpel which correſponds thereto: while, in this manner, Chriſt and ſalvation are brought to perſons who otherwiſe might ſeldom if ever open Bibles.

This

* Acts x. 36.

This preaching is mainly a preaching of *Jeſus Chriſt, and him crucified;* preaching the peculiar doctrines of Chriſtianity, of *Grace reigning through his righteouſneſs unto eternal life.* And he may be found at his bringing-work, among every people to whom that Goſpel of the grace of God is preached,—*not with excellency of ſpeech or of wiſdom*; but *declaring unto them*, with plainneſs and ſimplicity, *the teſtimony of God* *.

It is this preaching which Chriſt eſpecially bleſſeth, as an effectual mean of convincing and converting ſinners; and of building them up, in holineſs and comfort, through faith unto ſalvation. And the ſupernatural bleſſing upon it is diſpenſed in a manner ſo free and ſovereign,—that the preaching will take a ſaving effect on a perſon in an aſſembly of Goſpel-hearers, while gaining no particular attention from thoſe beſide him: It will take ſuch effect, in the ſet time, upon the ſheep whom Chriſt has to bring.

7thly, Chriſt brings his ſheep from *whereſoever* they are; according to *Pſal.* cvii. 3. *Iſa.* xliii. 5, 6. *Rev.* v. 9. Ever ſince his breaking down the middle wall of partition between Jews and Gentiles,—he has been *gathering them out of the lands; from the eaſt and from the weſt, from the north and from the ſouth.* He *brings* them *from the eaſt, and gathers* them *from the weſt:* He ſaith *to the north, Give up; and to the ſouth, Keep not back:* He *brings his ſons from far, and his daughters from*

* 1 Cor. ii. 1, 2.

the ends of the earth. They are redeemed by him *out of every kindred, and tongue, and people, and nation.*

He waits not till they come to the means of grace, but he ſends theſe means to them. He has each in his eye, of every generation, through all parts of the world,—whom he muſt bring; and he ſends, he will ſtill ſend the Goſpel to them, for that end. He ſent it in the early ages to *Scotland;* he has been bringing many of his ſheep here, in the courſe of bypaſt generations: and he is ſtill doing ſo, even in the northmoſt iſles of it; which the Ancients are ſuppoſed to have meant by their *ultima Thule,*—as being the remoteſt part of the then known world, from the original ſeat of literature and refinement. And in this latter period he has gone, he is ſtill going much farther off; for bringing his other ſheep, in the far remoter climes of *America:* He will bring them all, as they may be found ſcatteted through the regions of a new Proteſtant Empire,—wonderfully conſtituted in that part of the world *.

And

* A Roman Poet, near 1500 years before the diſcovery of *America,* was ſtrangely led to ſing as follows, *viz.*

Venient annis ſecula ſeris,
Quibus Oceanus vincula rerum
Laxet, et ingens pateat tellus;
Tiphyſque novos detegat orbes,
Nec ſit terris ultima Thule. SENECA.

[Which may be thus rendered:]

Ages ſhall come in Nature's ev'ning years,
When Ocean ſhall unlooſe the chain he wears;

The

And as the giving of theſe ſheep to Chriſt from all eternity, was of mere free Grace; his bringing of them is ſo likewiſe, from firſt to laſt. Free Grace reigns through the whole; triumphing over all worthleſſneſs and wickedneſs in thoſe whom he brings: So that, with regard to each of them, the proclamation runs; *He that glorieth, let him glory in the Lord* *.

III. We

The wide extended earth ſhall open lie,
To richer commerce under every ſky:
The hardy ſailor ſhall new worlds explore,
And *Scotland* be the fartheſt land no more.

* 1 Cor. i. 31.——The following quotations from Dr *Arrowſmith's* valuable *Chain of Principles* (p. 170, 171. 174.) may very properly come in at this place.

Speaking of *free Grace*, he ſays; "This thread is drawn "through the whole web of ſalvation: And there is not a "round in the ladder to heaven, which doth not give every "one that ſteppeth upon it juſt occaſion of crying; *Grace*, "*Grace*. Did the Lord elect thee to life and glory, when ſo "many were paſſed by? What reaſon can be given of this, "but *free Grace?*—Haſt thou obtained redemption through "the blood of Jeſus? That alſo flows from the *riches of his* "*Grace*. Hath the Lord effectually called thee? Bow thine "head, and adore free Grace as the cauſe thereof.—Haſt "thou received any abilities, tending either to thine own "ſanctification, or the edification of others? Do the like up-"on this occaſion.—In a word, doſt thou find in thyſelf any "beginnings of ſalvation, any hopes that it ſhall be perfect-"ed? Remember what that great aſſerter of free Grace "hath left upon record to all poſterity: *By grace are ye ſa-*"*ved through faith; and that not of yourſelves, it is the gift* "*of God.*"

"Remember,

III. We may now improve this ſubject, by a few inferences.

1*ſt*, We may here ſee, the *nature* and *purpoſe* of a viſible church-ſtate in the world. It is the *Fold* into which Chriſt brings his ſheep; for their concurring in an open profeſſion of faith in him, eſpecially as to his mediatory righteouſneſs, —and of obedience to his rule. All who are viſibly brought into this fold, are not really his ſheep; *they are not all Iſrael which are of Iſrael* *. But he has ſtill others to bring, among ſuch as enjoy the privileges of the viſile church: and he has theſe brought in to bring forward unto glory, by the benefit of the ſame privileges.

All ordinances, and all official adminiſtrations in the viſible church,—are ſubſervient to his great deſign, of *bringing his other ſheep*: and ſo are likewiſe, all external reformations in that church. When he has many to bring, a great harveſt of ſouls to reap, in any generation of a church-ſtate; he brings about a day of reformation for that end,—a day of prevailing purity, in the diſpenſation of goſpel-truths and ordinances: and when the caſe is otherwiſe, he ſuffers a woful deformation,

" Remember,—in all thy tenets and diſcourſes, to mag-
" nify and exalt that to which thou oweſt ſo very much;
" indeed thine all that good is. Think it not enough, with
" ſome, of a thouſand parts to aſcribe nine hundred ninety
" and nine to *free Grace*, reſerving but one for *free will*.—
" *Grace is wholly repelled, where it is not wholly entertained.*"

* Rom. ix. 6.

tion, in greater or leſſer degree, to take place; which ſerves to give a tremendous view of matters, with regard to the preſent generation. Outward reformations and deformations—are all to be conſidered and accounted of, as in this ſtate of ſubordination to Chriſt's bringing-work. He will not ſet up, he will not maintain, he will not diſpoſe of any particular church-ſtate as to good or bad times in it,—otherwiſe than as may ſerve his purpoſe, with regard to that bleſſed work. And the great reſult of the whole, in the matter of the great ſalvation, is this,—*The Election hath obtained it, and the reſt were blinded* *.

2dly, We may here ſee, infallible ſecurity for the continued *preaching of the Goſpel.* It is the great mean, by which Chriſt is ſtill bringing other ſheep; and it muſt therefore be continued, till that work be all over. For theſe ends, the doctrines of the Goſpel will ſtill be maintained in the church; and new preachers thereof raiſed up. However much *the enemy may come in like a flood*, by propagating contrary doctrines; *the Spirit of the Lord ſhall lift up a ſtandard againſt him.* Satan is now very buſy and ſucceſsful, in bringing his goats to hell; by the inſtrumentality of *Atheiſts*, *Deiſts*, *Anti-Trinitarians*, *Arians*, *Socinians*, *Arminians*, and others of his ſervants,—who dreadfully abound in the preſent age: But whatever ſtrength of numbers, or learning, or faſhion, be on their ſide,—Chriſt is ſtronger than they, and

* Rom. xi. 7.

and will prevail; ſo that they cannot get the Goſpel, and ſome ſucceſsful preaching of it, aboliſhed,—while he has other ſheep to bring.

If the queſtion be, then,—How far will Goſpel-doctrines, and the preaching thereof be maintained; and how far may the flood of blaſphemous and damnable errors overflow? The proper anſwer is,—juſt ſo far as Chriſt has ado with thoſe doctrines, for bringing other ſheep; and for rendering the reſt, among whom they live, inexcuſable: and ſo far as he ſees meet, in righteous judgment, to permit the overflowing of theſe errors, towards this dreadful reſult; that, while *the Election hath obtained, the reſt were blinded*,—or, as on the margin, *hardened* in their wickedneſs.

3*dly*, We may here ſee, infallible ſecurity for *ſucceſs* in preaching the Goſpel. As it is Chriſt's great mean for bringing, it will prove effectual for that end; wherever he has ſo much as one of his ſheep to bring. The ſucceſs of it is not, indeed, a natural conſequence or effect; as, then, all Goſpel-hearers would be brought. But, ſeeing it is a mean of Chriſt's inſtitution, he will ſtill countenance it with his bleſſing: and by the ſupernatural efficacy hereof, the mean will prove ſufficient; though of no more virtue in itſelf for the end propoſed, than the blowing with rams horns was for bringing down the walls of *Jericho*.

And it is not whatever may paſs under the character of preaching the Goſpel, that will be ſo bleſſed.

bleſſed. It is only the preaching of *Chriſt Jeſus the Lord*,—in the glorious myſtery of his perſon, offices, life, death, reſurrection, exaltation, interceſſion, and continued adminiſtration in the church; with a preaching of other doctrines, and all duties, in their proper relation to him: It is this preaching only, that can prove a mean of ſaving benefit to ſouls; and it will be always proving ſuch, to the ſouls of ſome. The preachers of *another goſpel* are thereby promoting the intereſts of Satan's kingdom,—toward the everlaſting perdition of their hearers.

4*thly*, We may here ſee, matter of examination.—Are ye among the elect, the ſheep who were given to Chriſt in the Covenant of Grace before the world began? This queſtion can be anſwered, only through anſwering another; Are ye among the ſheep whom Chriſt has brought? For it is only by an experience of this in your ſouls, that ye can have your calling, and ſo your election, made ſure unto you.

The Lord Chriſt takes various ways of dealing with his ſheep, in bringing them.—With ſome he has a preparatory work, for a conſiderable length of time; leſs or more gradual and diſtinct. He breaks their *carnal reſt*, their natural and brutal-like indifference about the ſtate of their ſouls; in their minding only earthly things, fulfilling the corrupt deſires of the fleſh and of the mind. Through means of what knowledge they have, and by various concurring providences, he brings them

them under ſerious conſiderations about another world; about death, the judgment beyond it,—and their eternal condition to be thereby determined, according to the forebodings of a guilty conſcience: So that they cannot longer find their former ſatisfaction, in any temporal enjoyments or proſpects.

He next breaks their *legal reſt*, in going about to eſtabliſh their own righteouſneſs. Under convictions of their natural ſinfulneſs and miſery,—they firſt endeavour to pleaſe God, and ſatisfy their own conſciences, by the works of the law. They ſet about reformations, at firſt more ſuperficial and coarſe; next, more internal and refined,—ſeeking righteouſneſs *as it were by the works of the law:* And they may come to be ſo *evangelical*-like, in this *legal* exerciſe, that they ſeem to be driven off from all dependence but on the righteouſneſs of Chriſt; only that they ſtill ſeek ſomething in what they feel or do, though ſtill in vain,—as a ſort of neceſſary preparation or warrant for taking up that dependence. But at length all their reformations, regularities, good frames, ſerious endeavours, religious ſtrictneſs, reſolutions and vows; all theſe are made to fail them, as to a ground of ſoul-reſt: And they are brought to their wit's end, ſometimes under great terrors in a law-work; before a day of the revelation of Chriſt comes to dawn in their ſouls.

With others, our Lord deals in a more ſweet and ſummary way. He draws them *with cords of*

of a man, with bands of love *: as it were diſcovering to them at once the malady and medicine, the ruin and relief; in a ſweet and kindly manner drawing them to himſelf.

But whatever be his particular way of bringing his ſheep, it comes all to this; That they are brought off from the *law of works*, and brought over to the *law of faith*. They are brought off from the law of works, from all ways of doing for life; from all dependence on any *active* righteouſneſs, or that to which they contribute any thing by their own activity. In the evangelical-like manner of legal exerciſe to which they may come, the mediatory and juſtifying righteouſneſs of Chriſt is what they only have as a matter of rational ſpeculation; it is not that righteouſneſs itſelf which they contemplate, but only a general and dark *notion* of it in their minds: And an awakened ſoul can never find reſt in a notion.—But they are at length brought over to the law of faith: To the conſtitution of grace,—according to which a guilty ſinner obtains the pardon of all his ſins, and is accepted of as righteous in the ſight of God; only for the righteouſneſs of Chriſt, imputed to him, and received by faith alone. He is thus brought to take up an immediate and abſolute dependence for life on that new ground, which *Luther* calls the *paſſive* righteouſneſs; to which he has contributed nothing,—while he is quite paſſive, as to the manifeſta-

* Hoſ. xi. 4.

tion then made of it in his ſoul. It is this righteouſneſs *itſelf* which he then ſees, by the eyes of an enlightened underſtanding, in all the glorious reality and ſufficiency of it: and he claims it as his own, ſeeing it as God's free gift to him. His ſoul thus enters into that reſt, as *his* reſt for eternity; though by more diſtinct actings of faith in ſome, than in others,—yet the ſame, as to the matter, in all thoſe whom Chriſt brings.

5*thly*, We may here ſee, matter of exhortation.

1. Let ſaints, who have had a bleſſed experience of being brought by Chriſt, give him all the glory of bringing them; aſcribing all to the diſtinguiſhing riches of free Grace. Let them *rejoice in their portion;* as *the lines are fallen unto them in pleaſant places, they have a goodly heritage* *. Let them render love for love; living unto him, who lived, and died, and roſe again, for them: Exerciſed in a daily coming unto God by him. And let them rejoice in the bleſſed neceſſity which lies upon him; for keeping them, carrying them through, and at laſt bringing them unto glory. ——Let them be much in prayer for the bringing of others, contributing their beſt endeavours for that end. Let them greatly prize the great mean by which Chriſt brings,—ſtudying a daily and due improvement of it, with all other means of grace; and laying themſelves out, according to their opportunity and capacity,—for ſupporting,

* *Iſa.* lxi. 7. Pſal. xvi. 6.

ing, promoting and propagating that public diſpenſation of the everlaſting Goſpel.——Their gracious experiences are to be conſidered as fruits of their election, of God's having *loved them with an everlaſting love:* And though theſe experiences are not to be taken into the grounds of their faith; they are to be held up before him, with thankſgiving and praiſe,—as ſo many pledges of what he muſt further do in them and for them, till he ſhall *perfect that which concerneth them* *.

2. Let ſinners, who have yet had no experience of Chriſt's bringing-work in their ſouls; let them lay to heart the direct intereſt which they have in his gracious offers and calls, the ſame common intereſt which his other ſheep have. Though the doctrine of Election ſtates a general diſtinction among Goſpel-hearers, it doth not diſtinguiſh one perſon from another; none has any reaſon to take home that doctrine to himſelf, as ſtriking againſt him. Chriſt's call in the Goſpel is moſt free, directed to ſinners as ſuch. Study to take up and entertain a ſerious concern about your ſalvation; coming to Chriſt for it, in obedience to his call. Endeavour a diligent attendance upon, and uſe of the bringing means. Pray for an experience of Chriſt's bringing you. He will bring, he muſt bring all of you,—who ſhall not be found perſiſting in a rejection of him, in a refuſing to be brought by him.

* Pſal. cxxxviii. 8.

[AN ADDRESS to Mr BEVERIDGE, immediately after his Ordination.]

My Reverend Brother,

YOU are now ſolemnly inveſted with the Office of the Holy Miniſtry; and inveſted with it by the Lord Jeſus Chriſt, though not in an immediate manner,—but in the manner which he has inſtituted for the maintaining of a ſtanding Miniſtry in the Church, by *the laying on of the hands of the Preſbytery.* Manifold are the diſpoſals of human life in this world: And you ſhould have it for matter of great thankfulneſs, that yours is diſpoſed of into ſtated employment about the world to come; for dealing with the ſouls of men, about their everlaſting ſalvation. The Miniſtry which you have now received—is in a peculiar ſituation; as you are called to it, upon a miſſion for exerciſing it on the other ſide of the great *Atlantic Ocean:* And let me, on this important occaſion, propoſe unto you a few advices.

Commit yourſelf to the Lord Chriſt, as devoted to his ſervice in the miniſtry of reconciliation. Entruſt him with your preſervation and throughbearing; amidſt all dangers, diſtreſſes and difficulties which may be before your hand.—— Commit your miniſtry to the Lord Chriſt: For his ſupporting you in it, qualifying you more and more for it; and countenancing you in the exerciſe

erciſe of it, for bringing in ſome of his other ſheep. ——Study faithfulneſs to the ſolemn engagements which you have come under, with ſtedfaſtneſs in your Chriſtian profeſſion: Maintaining a ſtedfaſt adherence to that Teſtimony for our covenanted Reformation which you have ſolemnly eſpouſed; neither aſhamed nor afraid to perſevere in an honeſt appearance for it.——Study faithfulneſs in the exerciſe of your Miniſtry: *rightly dividing the word of truth;* and preaching to others, that doctrine upon which you are to venture your own ſoul for eternity. *Give attendance to reading, to exhortation, to doctrine: Meditate upon theſe things, give thyſelf wholly to them; that thy profiting may appear to all.* And let all your dependence be on the Lord Chriſt; for his being the Breath, while he makes you the Trumpet.——Depend upon him, in frequent and earneſt prayer; for his enduing you with wiſdom, prudence, courage, honeſty and ability, on the ſide of his cauſe: In oppoſition to the apoſtaſy now taking place in North America, among ſome who were once of the ſame witneſſing body with us. And *the Lord Jeſus Chriſt be with thy ſpirit; Grace be with you: Amen.*

FINIS.

The vacant room on this Page—may be filled up by the following Quotations from Dr *Arrowſmith's Chain of Principles*, p. 280, 299, 300. 306, 307, 308. 319.

" ELECTION—is that ſecret, unſearchable decree of God; " wherein he did, from everlaſting, ſingle out of the reſt " of mankind a definite number of particular perſons; ordain- " ing them infallibly unto the attainment of holineſs here, and " happineſs hereafter, according to the counſel and good plea- " ſure of his will."

" As, in military affairs, Commanders have their muſter- " rolls, wherein are contained the names of all the ſoldiers " whom they have liſted;—and, in commonwealths, there " are regiſters kept, wherein are recorded the names of ſuch " as are choſen to offices of truſt and other preferments:— " So the Scripture, condeſcending to our capacities, and ſpeak- " ing of God after the manner of men, attributeth to him a " Book of Life; wherein it ſuppoſeth a legible writing and re- " giſtering the names of all thoſe perſons whom he hath irre- " verſibly predeſtinated to life everlaſting."

" The cauſe of Divine Election—is not to be found in any " thing without God himſelf.—Holy Scripture reſolveth all " into the ſole will of God; the *good pleaſure* and *counſel* " whereof the Apoſtle celebrateth, as the cauſes of our pre- " deſtination, *Eph.* i. 5. 11. *Having predeſtinated us unto the* " *adoption of children, by Jeſus Chriſt to himſelf; according to* " *the good pleaſure of his will:—In whom alſo we have obtained* " *an inheritance; being predeſtinated according to the purpoſe of* " *him who worketh all things after the counſel of his own will.* " Words ſo very plain and full, as would certainly have put " an end to altercations, and ſilenced diſputes in theſe points; " —but that corrupt reaſon is extremely talkative, and the " wiſdom of the fleſh direct *enmity againſt God;* and there- " fore ſuch as will never yield, till its corruption be removed: " For *enmity* cannot be reconciled; the *enemies* may. Whence " that excellent ſpeech of *Melanctlhon*, worthy to be had in " everlaſting remembrance: *Dulceſcet noſtra de prædeſtinatione* " *ſententia, ubi impiæ rationis judicium Spiritus Dei ſtultificave-* " *rit:* Then and there only will our doctrine of predeſtina- " tion have a ſweet reliſh, when and where the Spirit of " God ſhall have befooled the counſels of wicked reaſon."

" The cauſe of our love is in the objects; of God's, in " himſelf: We are predeſtinated *after the counſel of his own* " *will*, not after the good inclinations of ours."

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